

Why I STOPPED Covering My Hair

...A Continuation Of My Previous Study...



(Based upon 1 Corinthians 11-14)

WHY I STOPPED COVERING MY HAIR
A Continuation Of My Previous Study

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A ministry of [Molding Into A Lady](#)

All Scripture is taken from the King James Version of the Bible.

Bible Study on "Why I STOPPED Covering My Hair"

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You can find Renee blogging about this topic, and other matters of the faith and Christian living, at <http://moldingintoalady.blogspot.com/>.

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"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

1 Corinthians 13

INTRODUCTION

Yes, you heard me right. Indeed, I *stopped* covering my hair. Please, allow me to explain.

Years ago, I shared with you a revelatory article, wherein I shared my newest practice of wearing a head covering, as well as my personal study in e-book form. It was given with much prayer and study. This work, too, is done in the same vein.

What I shared in my first work, I still hold to, in a sense. This new study will, I believe, show what the first one lacked: a *thorough, contextual* study. For, if left with only the passage of 1 Corinthians 11:1-16, I most definitely would continue wearing some sort of covering when in church service. *However*, after further studies, I soon realized that I was found lacking in understanding. How grateful I am for my most gracious Lord, who abundantly blesses with all needed understanding and wisdom, when asked! *(Yes, I did seek Him in my earlier studies for the same; however, I do believe God allowed me on a personal journey...For whatever His reasons. This I know: I have seen growth within me, that might not have occurred, otherwise.)*

IN A NUTSHELL

Ever since we started down this road of my practicing the head covering, we stood ready to acknowledge that we could be missing something...*And*, if anyone could show us, we would gladly learn from them. Also, we never stopped looking over the Scriptures: never wanting to go astray, nor lead anyone astray by our example.

Recently, we were discussing our position about this doctrine, again. As it is a rather antiquated and lonely practice these days, (at least, in our nation), we understandably felt burdened about it. Knowing that we are already a peculiar people for having trusted in Jesus Christ for our salvation, and seeking to live our lives accordingly, adding quite a conspicuous practice brought on much more peculiarity.

Not that we were unwilling to do so. After all, if He was asking women to cover their hair, *especially* in light of all He has done, (and continues to do), doing so was such a *small* sacrifice in comparison. Yes: stares, accusations, and the like, ensued. However, these things are definitely *not* the reason(s) for my putting aside the covering.

Nor have I put it away, because I believe that my long hair is sufficient. According to the passage, I *am* to cover this head of mine; unless, of course, I want to shame my husband and rebel against God's established chain of command. No, I put it down because I would be out of God's established church order, if I started speaking (authoritatively) in church...*That* is the reason why I took it off.

LOOKING AT THE CONTEXT

In this day and age, and, once again, especially in our nation, churches are *rampant* with heresies and disorder. One of the most prominent evidences of disorderly churches, is women in authoritative positions in them. Many are in the roles of pastors, deacons, evangelists, and teachers (of women and men). With absolutely no shame, they climb behind the pulpit, or whatever edifice marking leadership, and speak: they teach the mixed multitudes, in ways that God reserved *solely* for men; and, might I add, not just any men, but men that meet certain requirements (1 Timothy 3; Titus 1). Now, I will grant that some, (maybe, even many), are ignorant: having been raised in “culturally-relevant” churches, rather than “biblically-relevant” ones, no doubt will warp someone’s understanding of God’s will. Others may be in churches that are seeking to follow the Bible, but, have missed the order God has established.

Well, the church in Corinth was, very much, a disorderly church. One could say it was upside-down. I know this much: though the Lord acknowledged it as one of His own, we would never have visited it, nor recommended it to anyone. It was a *mess*.

Already, it had the markings of denominationalism, as seen in the third chapter. In chapter five, there was a man committing sexual sins with either his mother or stepmother; either way, it was something that was not even mentioned in the behavior of the Gentiles...That is a pretty bad situation.

Then, in the sixth chapter, there are Christians taking one another to secular courts to settle matters, rather than working it out amongst each other in the churches. Then, Paul is explaining in chapter seven how to avoid fornication, as well as explaining marriage matters. In chapter eight, he shares with them how to esteem the weak brother’s conscious above personal liberty.

He proceeds to defend his rights as an apostle and laborer of the Gospel in the ninth chapter. Yet, he also shows that he puts others before himself. In chapter ten, he is bringing to memory the examples of Israel when they tempted the Lord with their idolatry and fornication. He also gives instruction on how to avoid offending the conscious of Jews, Gentiles, or fellow brethren.

Then, on to the aforementioned passage: chapter eleven; specifically, verses one through sixteen. Once again, if left to *just* those verses, it would seem evident to practice some sort of covering during church services. However, when I started going past verse sixteen into verse seventeen, and, all the way to the end of chapter fourteen of the same book, it became clear to me: I could take *off* my covering.

He spent all of chapter twelve explaining the various gifts of the Spirit and their proper uses. He also explained the working of the body of Christ, in light of these gifts. Then, he pointed their attention to the best gift of all—*charity*—in chapter thirteen.

Keeping in mind that this epistle was written in order to establish order amongst chaos, helped me tremendously. When re-reading chapter eleven, it made sense as to *why* he was giving the chain of authority: they *needed* it!

Why, exactly, did they need it? Well, my supposition is that women were running shows that were *never* meant for them; and, the men (who *were* to be in oversight of how the church properly functioned) were not keeping things orderly as God would have them be. God used Paul to set them straight.

By the time I got to chapter fourteen, and verses thirty-four and thirty-five, it all tied together beautifully for me! It all made sense! No more trying to understand other verses that seemingly contradicted the teaching of the head covering.

At the beginning of the eleventh chapter, Paul commends them for remembering to observe the ordinances he gave them. Yet, immediately after that commendation, he starts instructing, rebuking, instructing, and rebuking some more. We can see that he clearly establishes the order of authority:

Wife/Daughter→Husband/Father→Jesus Christ the Son→God the Father

Then, he starts instruction in proper appearance when in public speaking roles. During this time, the complete word of God was yet to be had. Thus, many folks were gifted with the ability to prophesy. Of those folks, some were women (Joel 2:28-29; Acts 2:17; Acts 21:9).

In the days of the Mosaic law, any time a woman gave an oath to God, and her husband or father (depending upon her marital status) learned of it, her “head” had the distinct power to nullify it, or allow it to stand (as seen in Numbers 30:3-16). Though the soul regenerate in Christ is not under the Mosaic law, a similar principle is seen in the New Testament: 1 Corinthians 11:3-10 as one example. For, if a woman during this particular time of the “Church Age” was prophesying in public, she had to do so under the authority of her “head:” father or husband, respectively.

In chapter thirteen of 1 Corinthians shares something of importance: the fact that the gift of prophesy would *cease*, 1 Corinthians 13:8. This verse is important, because as seen in 1 Corinthians 13:10, when that which is perfect is come, that which is done in part (1 Corinthians 13:8-10) will be done away. As most Bible believers attest, “that which is perfect” is the complete Bible; thus, needing special, divine revelations whereby someone would need to prophesy unto us, is obsolete.

However, I do want to look at the fourteenth chapter, in its context. As seen in the majority of this chapter, he explains the uses of the gifts of speaking in tongues and prophesying. Then, he shares how to go about using them, rather than abusing them. Now, I would like to draw your attention to his statement in verses thirty-four through thirty-five:

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.”

As also seen in 1 Timothy 2:8-15, Paul reiterates the same mindset: men are to be the public prayer warriors, with the women being mindful of how they *appear* and *behave*. Notable in this passage, as well as the one found in 1 Peter 3:1-6, there is no mention of any covering for women’s hair; though, their hair, (or, rather, the overemphasis of its stylishness), is mentioned. If their heads were covered, why then mention their *exposed* hairstyles? Would they not be hidden under coverings? These were legitimate questions I had, and had been given, to answer.

Then, one sees the account of Mary washing Christ’s feet, in preparation of His burial: John 12:1-8. If it were sinful for her to uncover her hair, then Christ sinned by allowing her to do so...However, we know He was without sin; thus, her uncovered hair in worship of Him was no sin.

CONSIDERATIONS

As you can see, I was short-sighted in my previous studies. I was truly only considering a small portion of scripture. I also relied, *too much*, upon examples of the past. Yes, there are examples of women wearing various styles. However, I really ought not to allow history dictate my biblical observations. Learn from history, yes. But, allow the Bible to be my final authority—all on its own. When the scriptures were viewed in full context, I was persuaded that it was no longer relevant for me to wear a covering: not because I desire to be culturally-relevant, but rather, biblically-relevant.

I had not considered the matter, in light of all the surrounding verses. When Paul told the church at Corinth that the women were to stay silent in the church, that statement was in direct application of speaking in tongues and prophesyings: essentially, the time of the congregation coming together to learn what God has to say to His people. So, when he previously discussed women being covered when praying or prophesying, that absolutely had to be in regards to *outside* the congregated church! To see 1 Corinthians 11:1-16 in light of the church congregating for worship and teaching, would be in direct opposition of the rest of scripture, as seen in 1 Corinthians 14:34-35 and 1 Timothy 2:9-15. During this time, as mentioned earlier, speaking in tongues and the gift of prophesying *were* used; but, now, are done away with, as we have the full revelation of God to man: the Holy Bible.

Therefore, I can now see that coming to church services, wearing some sort of covering as an observation of 1 Corinthians 11:1-16, was short-sighted on my part. Though well-intentioned, I was in error: for, I had not yet had perfect understanding regarding this passage. Thus, the covering in church services (in seeking to observe 1 Corinthians 11:1-16) has been removed.

Now, if I attend church services with a hat, it is not because I am observing 1 Corinthians 11:1-16, as in times past. I am wearing it, because I like it! Nothing more, or less, than that very reason.

I sincerely hope this new study helps you, dear sister(s), in your journey over this doctrine. I know it has helped me. Of course, I *highly* encourage you to discuss these things with your spouse; in fact, I cannot *stress* it enough! You are accountable to him, not me. May the Lord bless you with the understanding needed in this journey!

ABOUT THE AUTHOR

Renee is a keeper at home: who has been the blessed recipient of the gift of salvation through Jesus Christ, the Son of God. By being saved by His precious blood; through her experiences in life; and, constantly receiving His grace and mercy: she has become passionate in her desire to help her sisters in Christ live lives out of love for their Lord and Saviour. She is just a sinner: saved by grace, living by the grace and mercy of her Heavenly Father; thanks to her Marvelous Saviour, Jesus Christ.

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